

THE
HOLY CATHOLIC CHURCH.

COMPARED WITH THE

ROMAN CATHOLIC CHURCH,

OR

A Catechism on the Ninth Article

OF THE

APOSTLES' CREED.

IN WHICH THE DIFFERENCE

BETWEEN POPERY AND CHRISTIANITY

IS SHEW'N

BY WAY OF QUESTION AND ANSWER.

BY

AN AMERICAN DIVINE.

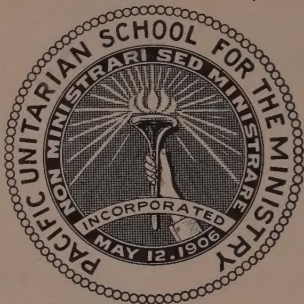
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I believe in the Holy Catholic Church, the Communion of Saints.
—*Apostles' Creed.*

The Holy Church throughout all the world doth acknowledge
Thee.

The Father of an Infinite Majesty.
Thine adorable, true and only Son.
Also the Holy Ghost the Comforter.

—*Litany.*

And the Catholic Faith is this, that we worship one God in Trinity,
and Trinity in Unity.

—*Athanasian Creed.*

It was needful to write unto you, and exhort you, that ye should
earnestly contend for the faith which was once delivered to the saints.

—*Epistle of Jude, verse 3.*

P R E F A C E .

THE Author of this little book, deeply impressed with the importance of counteracting the efforts so strenuously made by Romish Priests and Jesuits, to spread Popery throughout this land, offers to the public a contribution, by way of antidote, to the spreading poison. He hopes it may be taken and applied by all who love Bible truth, and consequently hate the errors which are opposed to it, and be found to be remedial. Convinced, that the only way to meet successfully, the claims of Romanism, is by appealing to the *truth of history* and the *teaching of Holy Scripture*, he has brought both these witnesses on the stand to testify, whether the present Roman Catholic Church (so called) is the Holy Catholic Church of the first six centuries of the Christian Era, (spoken of in the creeds then in general use) and whether she teaches the same faith

and observes the same ordinances of religion. or whether she is not a totally different body, teaching doctrines and practising ceremonies entirely unknown to primitive Christianity. The witnesses have delivered their testimony, and it is offered to the public for their perusal.

Impressed with the conviction, that (as a general thing) neither Protestants nor Romanists fully comprehend that entire system of error which was the growth of many centuries, (and which the churches in the Roman obedience finally incorporated into their creed), he has, in as brief a compass as possible, arranged the heresies in regular order, according to the dates of their rise; mentioned their advocates and opponents, and the Councils by which they were finally adopted. He submits that the result of this investigation is, and must be, that the Popery of the present day is not the Christianity of the Apostolic age, and asks the public to examine and determine whether this conclusion is just, and justified by the evidence. As great as is the blessing of the Christian religion in its truth and purity, to the land that enjoys it, so in proportion is the evil great

which will follow when it becomes corrupted and perverted. Those evils have been inflicted on many lands, which have been for centuries under Papal sway, and are likely to continue until they become released from the errors and superstitions of that faith. Shall we not struggle to avert them from our own land?

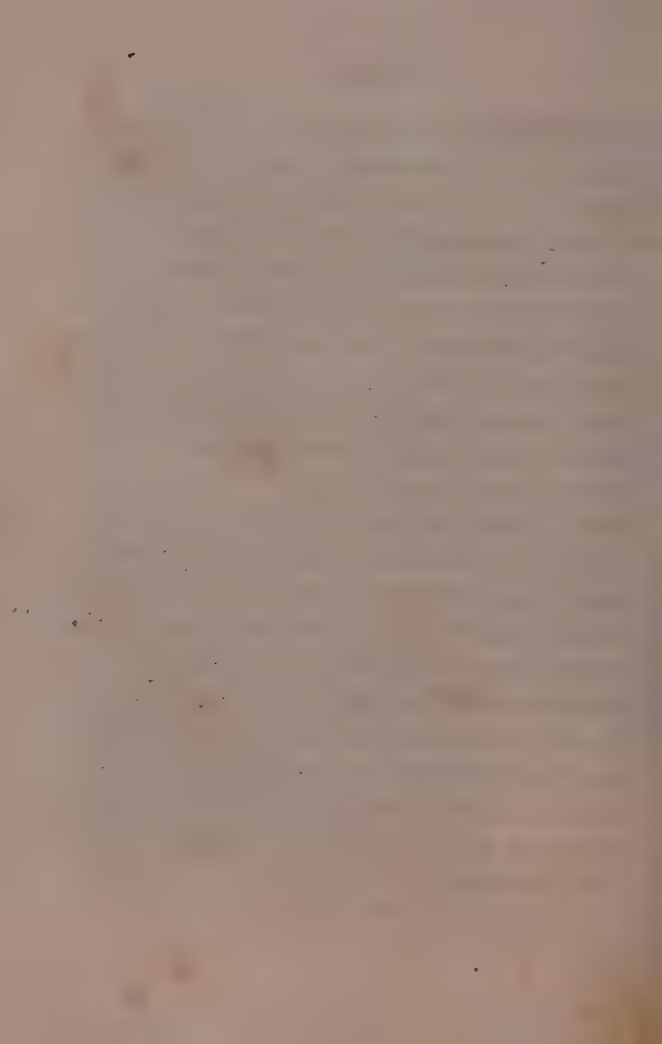
The form chosen in which to present this subject is that of question and answer. This is preferred, because of two advantages which it possesses over every other mode, viz., comprehensiveness and conciseness. The catechetical system affords better opportunities for bringing an entire system of truth or error into a smaller compass than any other. It can better avoid that superfluity of thought and expression, which is generally found in all treatises on religious controversy, and confine the mind to the simple points of investigation.

The author regrets to learn, that several valuable works, which have, within a few years past, been written on the Romish controversy, have not had that extensive circulation which their great merits demanded, and which the need of more general in-

formation on the errors of the Romish system so urgently called for. But he is induced to believe that there are two reasons for their limited circulation, which not unfrequently restrict the circulation of the most valuable works—these are their *size* and *cost*. Dr. Dowling, on Popery, a most masterly expose of the whole system of Popish error and superstition, is an octavo volume of 650 pages ; Dr. Elliot, on the same subject, in two volumes, octavo, nearly 400 pages each, and Bishop Hopkins' "Controversy Controverted," an equally able treatise, is a duodecimo, in two volumes, of about 400 pages each ; dimensions which frighten many, engaged in the busy pursuits of life, from undertaking to read them. But next, the *price* deters them. Multitudes who *would* read and inform themselves on the subject, cannot afford to purchase a three, or even a two dollar book, consequently such books are inaccessible to them. And others, who would gladly aid in the gratuitous distribution of useful works, can not afford to do so at such rates. What then is needed to reach the masses ? A short, comprehensive, and cheap manual on the subject, which may be within the means

of all to procure, and within the ability of many lovers of truth, and of *true and undefiled* religion, to give away. The author, with this idea prominently in view, has sought to condense the whole subject into the smallest possible compass, consistent with a full exposition of that entire system of error. It is his desire to send it forth on such terms that few can say, "I cannot afford to purchase it"; and fewer still, "I cannot afford to aid in its gratuitous distribution to those whose religious prejudices may deter them from purchasing it."

In preparing this little Manual or Catechism, (for it can hardly aspire to the more dignified name of Book,) the author takes great pleasure in acknowledging his indebtedness to the valuable labors of the authors before mentioned, and sincerely hopes that the circulation of his *little treatise* may increase the demand for their *more learned and valuable works*; and that thus light being shed abroad, our world may be saved from another reign of dark ages, such as settled upon it when Popery reigned supreme over many lands.



CATECHISM, &C.

QUESTION. What is the dearest object of affection in this world to the Saviour now in glory?

ANSWER. The Church of God, which He purchased with His own blood.

Q. What titles given to the Church show its preciousness in His sight?

A. Under the Old Testament it is called the Spouse of God, (Sol. Song vi., Isa. liv. 5,) and under the New Testament the Bride, the Lamb's Wife, (Rev. xxi. 9.)

Q. On what foundation did Christ build His Church?

A. On the Rock of His own Divinity. (Mat. xvi. 16.)

Q. What did He do during His ministry on earth to give visible existence to His Church?

A. He organized it by the appointment of 12

Apostles and 70 Disciples, whom He commissioned to preach throughout Judea.

Q. What means did He appoint for the continuance and spread of His Church after His death and resurrection?

A. He commanded His Apostles to preach the Gospel and dispense the sacraments among all nations, and to ordain others to succeed them, who might continue the work until the end of time.

Q. Did the Gospel soon spread far and wide among the nations of the earth?

A. Yes. St. Paul informs us that before his death the Gospel had come in all the world, (Col. i. 6,) and was preached unto every creature under heaven, (v. 33.)

Q. Was the same doctrine taught and the same government maintained in the early Christian Church?

A. With the exception of a few depraved and heretical men, the unity of the Church was unbroken for the first three centuries of the Christian era.

Q. What was the one Church, at that time spread throughout the world and at unity with itself, called?

A. The Holy Catholic Church.

Q. What is the meaning of the word Catholic?

A. General or Universal.

Q. But do we not read of many Churches in the New Testament, such as the Church of Corinth, of Cesarea, Laodicea, Smyrna, Sardis, Jerusalem, &c.? How then can we say there was but one Church in the Apostolic age?

A. As our Saviour said of the Church above, "In my Father's house are many mansions," so we may say of the Church below: these were only separate apartments in the same great house, to accommodate the same numerous family.

Q. What symbol in common use showed at that time the unity of the whole Church?

A. The Apostles' Creed.

Q. To how early a period can this epitome of Christian doctrine be traced?

A. To the close of the first century.

Q. Did this continue the only Creed of the Church, and how long?

A. It did, until the Council of Nice, in A. D., 325.

Q. What then took place, and for what purpose?

A. The Apostles' Creed was interpreted and enlarged to drive away the heresy of Arius, who denied the divinity of Christ.

Q. What was the Creed, so interpreted and enlarged, called?

A. The Nicene Creed.

Q. Was this Creed then adopted by the Catholic Church and declared to be of equal authority with the Apostles' Creed?

A. It was, and has since been extensively used in various branches of the Catholic Church throughout the world.

Q. Was there any other Creed formed to set forth the true doctrine of the Trinity, and by whom?

A. There was, by Athanasius, a Presbyter of Alexandria, in the fourth century.

Q. What is this called?

A. The Anathasian Creed.

Q. Has this creed been adopted into general use by the Catholic Church throughout the world?

A. Not in all branches of it.

Q. Did the unity of the Church continue long after the Council of Nice?

A. No. Heresies arose which soon distracted it and caused divisions.

Q. Mention some of the heresies which distracted the Church during the first five centuries of the Christian era?

A. The Arian, Nestorian, Eutychian, Sabellian, and others.

Q. What was the error of the Arians?

A. The denial of the Divinity of Christ and His equality with the Father.

Q. What was the error of the Nestorians?

A. Maintaining that there were two persons in Christ, as well as two natures.

Q. What was the error of the Eutychians?

A. Maintaining that there was but one nature in Christ, instead of two.

Q. What was the error of the Sabellians?

A. Maintaining that there was but one person in the Godhead, and that Father, Son and Holy Ghost were but different manifestations of that one person.

Q. What was the Catholic doctrine held by the great body of Christians when these heresies sprung up?

A. That there were three persons in the Godhead, of equal majesty, power and glory, and that in the second person, who was made man, there were two distinct natures, human and divine, and but one person.

Q. Did these heresies continue long in the church?

A. No. Being condemned by several Councils, they gradually disappeared, or ceased to be troublesome.

Q. Did corruptions also spring up as well as heresies?

A. Yes. Divine Worship became gradually encumbered with many useless ceremonies. Wordly display took the place of simple and unostentatious

piety, and the Church became conformed to the world.

Q. How can the Catholic Church be called “Holy” when it became corrupted in Doctrine and Practice, and its rulers were unholy men.

A. Because it has Christ for its head, who is holy, His word and sacraments for administration, which are holy, and the training of souls for heaven, which is a holy work.

Q. Is holiness in Scripture often ascribed to things in which unholiness may still be found?

A. Yes. Jerusalem was called the Holy City because God put His name there, and His Temple, and His Ordinances, although many unholy persons dwelt in it.

Q. What parable did our Lord speak to illustrate such a state of the Church?

A. The parable of the net cast into the sea, which gathers of every kind.

Q. What parable to shew that heresies will spring up to oppose the truth?

A. The parable of the tares and the wheat.

Q. What great heresy arose about the beginning of the seventh century?

A. The heresy of Popery, or, as it is sometimes called, Roman Catholicism.

Q. What other great heresy arose about the same time ?

A. The heresy of Mahommedanism.

Q. Was the Roman heresy suddenly introduced to the world as the Mohommedan was ?

A. No. It was very gradually developed, and it took centuries to bring it to its present full and perfect Anti-Christian state.

Q. Is Popery as at present taught essentially different from primitive christianity ?

A. Yes. They are irreconcilably hostile to each other.

Q. Mention some of the Doctrines which the Roman Catholic Church now teaches which the Holy Catholic Church never taught ?

1. The supremacy of the Bishop of Rome over all the Churches of Christendom.
2. The invocation and mediation of the Virgin Mary and the Saints.
3. The confession of sins to Priests for absolution.
4. A Purgatory, or intermediate state of suffering to atone for sins unrepented of during life.
5. The necessity of penance and the virtue of works of supererogation.
6. The power of the Priesthood to give dispen-

sation from oaths and vows, and even from human laws, when deemed necessary.

7. The power of the Pope to grant Indulgences.
8. The compulsory celibacy of the clergy.
9. The multiplication of the sacraments from the Two appointed by Christ to Seven.
10. The perversion of the Lord's Supper from a commemorative festival of His dying love to a sacrificial rite and offering for sin.
11. The addition of the Apochryphal books to the Old and New Testaments, as a part of the inspired canon of Scripture.
12. The claim of infallibility for all decisions made by the Pope and the College of Cardinals, or a General Council.

Q. By what Council of the Romish Church were all these principles of Popery adopted, and in what Creed are they to be found embodied?

A. In the Council of Trent, held from A. D., 1545, to 1563, and in the Creed of Pope Pius IV.

Q. Can we find any of these principles of Faith in the Apostles' or Nicene Creeds, which were used generally by the Catholic Church in the fourth and fifth centuries.

No. They contain nothing like them.

Note.—For a comparison of the Creed of Pope Pius IV. with the Apostles', the Nicene and the Anathasian Creeds. See Appendix.

Q. How can you account for the wide difference between these creeds?

A. Only by the increase of heresy in the Church, and by the departure of Popery from Primitive Christianity.

Q. Can you mention what Six General Councils were held in the first six centuries of the Christian Era?

- A. 1. The Council of Nice, in A. D. 325.
2. The Council of Constantinople, A. D. 384.
3. The Council of Ephesus, in A. D. 431.
4. The Council of Chalcedon, in A. D. 451.
5. The 2d Council of Constantinople, in A. D. 553.
6. The 3d Council of Constantinople, in A. D. 680.

Q. Were any of the principles of Popery as contained in the creed of Pope Pius IV., and in the acts of the Council of Trent, recognized in the first six General Councils?

A. Not one; but some of them, then in embryo, were expressly condemned.

Q. Did each of these Six General Councils adopt

Note.—Either the Church was very deficient in the great principles of Christianity, when the Council of Nice adopted, explained and enlarged the Apostolic Creed, or the teaching of the Gospel had been horribly perverted, when the Council of Trent sanctioned the Creed of Pope Pius IV.

and re-affirm the Apostles' and Nicene creeds, and condemn all doctrine contrary to them?

A. They did so, expressly and most emphatically.

Q. Did any of them forbid any additions to be made to them?

A. Yes. The Council of Chalcedon, in 451, unanimously decreed, "that no one may profess, write, compose, or hold, or teach to others, *any other creed*, and those who shall presume to compose any other creed, or profess, or teach, or deliver any other symbol, if they be bishops or clergy, they shall be *strangers from the Episcopate and the ministry*, and if they be monks or laymen, they shall be *anathematized*."

Q. What great division in the Christian Church commenced in the seventh and was completed in the ninth century?

A. The division between the eastern and western Churches, or as they were called, the Greek and Latin Churches.

Q. What were the reasons assigned for this division?

A. Disagreement about the proper time of keeping Easter, and the procession of the Holy Ghost.

Q. What other causes hastened this unhappy result?

A. The constant endeavors of the Bishops of

Rome to obtain the supremacy over all the other bishops of Christendom.

Q. Was this claim resisted by a large portion of Christendom?

A. Yes. The whole Eastern Church denounced it as heresy and usurpation, and from that time to the present, a period of more than 1,000 years, have constantly repudiated the Papal claim of supremacy.

Q. What Bishop of Rome first received the title of Universal Bishop?

A. Boniface the Third.

Q. By whom was it granted, and in what year?

A. By the Emperor Phocas, in the year 606.

Q. Had any previous bishop of Rome refused the title, and for what reason?

A. Yes. Gregory the Great, who in the year 595 declared that he would be the Forerunner of Antichrist who allowed himself to be so called.

Q. Was the bestowment of this title soon followed by the grant of temporal dominion?

A. Yes. In the year 755 Pepin, king of France, took the Exarchate of Ravenna from the Lombards and gave it to St. Peter and his successors for ever, so that the Popes, pretending to sit in St. Peter's chair, now first became temporal lords.

22 *The Triple Crown of the Pope Completed.*

Q. What further grants were made to the Papacy, and by whom?

A. In the year 774 Charlemagne subdued Lombardy and annexed it to the Papal chair; and a few years later he added to it the Dutchy of Rome.

Q. In what terms were these grants made to the Papacy?

A. They were granted as the "patrimony of St. Peter to the Pope and his successors to the end of the world, that they should hold them in their own right, principality, and dominion."

Q. What witness of the truth of these historical facts do the Popes generally give when they appear in state?

A. They wear a triple crown in commemoration of the union of the three kingdoms under their sceptre.

Q. As pretended vicars of Christ, do they imitate the example of their Master?

A. No. When the people would come by force and make Him a king, (John vi. 15,) he refused, and said to Pilate, "My kingdom is not of this world."

Q. Upon what passage of Holy Scripture does the authority for the Papacy chiefly rest?

A. Upon Matt. xvi. 16, "I say unto thee, that thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it."

Q. How do Papists argue from this passage in support of their theory?

A. That as the words Cephas in the Syriac and Peter in the Greek, each mean in their original tongues a stone, that therefore that Apostle was meant by the rock on which Christ would build His Church.

Q. Is this the true interpretation of the passage according to the primitive Church?

A. By no means. The Holy Catholic Church has always understood the Rock to which Christ referred, to be himself.

Q. Is this interpretation sustained by other parts of Holy Scripture?

A. It is. In the Old Testament God is often called a Rock, and in the New Testament Christ is expressly declared to be a rock, (1 Cor. x. 4,) and the foundation of the Church, (1 Cor. iii. 2 :) "Other foundation can no man lay than that which is laid," is Jesus Christ. Also, Eph. ii. 20.

Q. On what ground do they claim supreme jurisdiction for the Pope over all Christendom?

A. On the promise of Christ to Peter; "I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Q. How do they argue from this expression?

A. That this was spoken to Peter as the chief of the Apostles, and was to be made good also to his successors until the end of time.

Q. But are not all Bishops and lawful ministers successors of the Apostles, and so all entitled to the promise made to Peter?

A. They are, but Romanists claim that the Bishops of Rome are the sole successors and inheritors of this promise, because they assert that Peter founded the See of Rome.

Q. What historical facts disprove this pretence?

A. That the supremacy of the Bishops of Rome, was neither claimed by themselves the first three centuries of the Church, nor admitted the next three centuries by any part of Christendom, and when at last it was obtained in the 7th century, was only as a grant from the civil authority.

Q. What other facts from history show the falsity and arrogance of their claim?

A. The constant repudiation of it by all the ancient branches of the Catholic Church, which have maintained an Apostolic Ministry from the beginning, such as the Greek, the Nestorian, the Armenian, the Syrian, the Coptic and the Abyssinian.

Q. Is there any recognition of the Papal claims to be found in any of the first Six General Councils of the Church already named?

A. None whatever. On the contrary, express repudiation of them.

Q. Is there any acknowledgment by the other Apostles of St. Peter's superior authority?

A. Not in the least. On the contrary, in the First Council of the Apostles held at Jerusalem, recorded, Acts xv., James presided, which was Peter's right, if he was Primate by the Lord's appointment; and on a subsequent occasion, (Gal. ii. 11.) St. Paul rebuked him for error, which would have been improper if Peter was his superior.

Q. What do we therefore conclude with regard to the claim of Papal Supremacy?

A. That it is not a truth of God but an invention of man, and a tenet unknown to primitive Christianity.

Q. If the Holy Catholic Church, of which the Creed speaks, had no Pope, can the Roman Church, which has one, be that Holy Catholic Church, as she claims to be?

A. By no means. She has separated herself from the Holy Catholic Church by the introduction of this great heresy into her communion, has violated the communion of saints, by anathematizing all who will not embrace her errors, and is herself in a state of open schism.

SECOND GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the second great error which the Church of Rome has promulgated?

A. The invocation and mediation of the Virgin Mary and the Saints for us, in opposition to the intercession and mediation of Christ alone.

Q. What are some of the extraordinary honors and powers claimed for the Virgin Mary?

1. That shortly after her death she was taken up into heaven both in body and soul.
2. That she was there received with the highest praises of angels who venerate and adore her.
3. That the highest place of honor and dignity in heaven, next to God, was assigned to her.
4. That her influence there over her son, is all-powerful, to procure for sinners the blessings they need.
5. That she can hear the supplications of all mankind if addressed to her.
6. That she is the most powerful advocate we have in heaven, to obtain for us pardon for sin, and help in distress, and
7. That all should flee to her for succor and aid in time of need.

Q. What honorary titles are given to her in the devotions and homage which Papists offer her?

A. Holy Mother of God, Mother of Divine Grace, Mother of our Creator, Mirror of Justice, Seat of Wisdom, Cause of Joy, Tower of David, House of Gold, Ark of the Covenant, Gate of Heaven, Morning Star, Health of the Weak, Refuge of Sinners, Comfort of the Afflicted, Help of Christians, Queen of Angels, Queen of Patriarchs, Queen of Prophets, Queen of Apostles, Queen of Martyrs, Queen of Confessors, Queen of Virgins, Queen of all Saints, pray for us.

Q. If such homage and adoration is not expressly commanded by God to be given to her, is it not sinful for men to offer it?

A. Doubtless it is. For it belongs to God alone to direct us whom we shall supplicate and praise.

Q. Is there any intimation in Holy Scripture, that the mother of Christ should ever become an object of adoration or of supplication to men?

A. Not the least. On the contrary, these are the sole prerogatives of Deity.

Q. Does Holy Scripture any where intimate that she should become an intercessor, or have any power to obtain for us spiritual blessings?

A. No where. On the contrary, it teaches that Christ is our only Mediator, (1 Tim. ii. 5,) and that he ascended on high to give gifts to men, (Ps. lxviii. 18).

28 *Reasons for Worshipping the Virgin Mary.*

Q. On what passages of Holy Scripture do Romanists found their right to ascribe such honors to Mary?

A. On the salutation of the angel to her, (Luke i. 28.) "Hail, thou art highly favored; the Lord is with thee. Blessed art thou among women."

Q. Is there any thing in this salutation to justify them in making her an object of worship?

A. Nothing. The angel only intended to inform her in what esteem she should be held among men in future times.

Q. Have we any instances of the same kind on record in Holy Scripture?

A. Yes. An angel announced to Abraham, that for his faith and obedience in proceeding to offer up his only son, he should be honored in every age and be a blessing to the world. Christ said to the woman who annointed his feet with the costly spikenard, that wherever the Gospel was preached this should be told as a memorial of her.

Q. How does the salutation to Jael, wife of Heber, (recorded in Judges, v. 24.) compare with that given to Mary the Mother of Jesus?

A. To the wife of Heber it was said, "Blessed *above* women shall Jael be." To Mary, the wife of Joseph, "Blessed art thou *among* women."

Q. Would we be justified (from the language ap-

plied to Jael,) in making her an object of worship?

A. As much so as to worship Mary on account of the salutation to her.

Q. What other reasons do Romanists give for the worship of Mary?

A. That she was the Mother of God, and as such entitled to the same homage which is due to her son.

Q. Is it proper to call the Virgin Mary the Mother of God?

A. No. Christ was God in His Divine Nature, and Man in his human nature. As God, he could not be born of a woman, but as man, he could be and was.

Q. Of whom was Christ begotten in his Divine Nature?

A. Of his Father before all worlds.

Q. Of whom was He born in his human nature?

A. Of the Virgin Mary.

Q. When was the title "Mother of God," first given to the Virgin Mary?

A. In the fifth century.

Q. Did it meet with violent opposition, and from whom?

A. It did. From Anastasius, a presbyter, who delivered a public discourse against it A. D. 428,

declaring that she was only entitled to the name "Mother of Christ, and not Mother of God."

Q. What was the next step in the progress of this error?

A. A new sect arose called Collyridians, who held that the Virgin Mary should be adored in worship, and religious honors be paid to her.

Q. What distinguished Father appeared against them?

A. Epiphanius, Bishop of Cyprus, in the fifth century, who denounced the worship of Mary as superstition, and Isidore, bishop of Seville, in the sixth century.

Q. To what deplorable superstition did this unfortunate appellation of Mother of God finally lead?

A. To the exaltation of the Virgin Mary as the chief object of adoration in heaven.

Q. Do Romanists address more prayers to her than to either of the persons in the Godhead?

A. Yes. They are required to say ten Hail Marys or Ave Marias, to one Pater noster or Lord's Prayer, to make a rosary.

Q. Have they a special form of prayer particularly addressed to her?

A. Yes—called the Psalter of the Virgin Mary.

Q. Have they appropriated a particular season of the year to her especial honor and praise?

A. Yes. The month of May, when their places of worship are adorned and beautified with flowers in honor of her.

Q. Which of the arts have been laid under contribution to do her honor?

A. Painting and Sculpture.

Q. Are pictures and images of the Virgin seen in their places of worship?

A. Yes. Their walls and altars abound in such representations of her.

Q. Have miraculous powers been sometimes ascribed to pictures and statues of the Virgin Mary?

A. Yes. It has been pretended that her pictures have sweat blood, and her images have wept and winked, and that miraculous cures have been performed by them.

Q. At what two places is it pretended that remarkable manifestations of the Virgin have been made within a few years past?

A. At La Salette, in France, where she is said to have appeared to two children, and at Rimini, in Italy, where it is pretended that her image winked.

Q. What use is made, by the Romanists, of the pictures and images of the Virgin in their worship?

A. They bow down before them in the most reverent postures, and by the aid of them, as visible objects, address her in prayer and supplication.

Q. What Commandment is violated by this mode of worship?

A. The second. "Thou shalt not make to thyself any graven image, or the likeness of anything in heaven or on earth; thou shalt not *bow down* to them, nor worship them."

Q. What is the last honor that the Romish Church has decreed to the Virgin Mary?

A. The honor of being born without original sin, called the "*Immaculate Conception.*"

Q. When was this honor conferred on her?

A. On the 8th day of December, in the year 1854, by the present Pope, Pius IX.

Q. What other objects of supplication have Romanists besides the Virgin Mary?

A. A multitude of Saints, whom they invoke for aid in trouble or danger.

Q. Can you mention the number of Saints in the Romish Calendar?

A. Several hundred have been canonized by the Church of Rome, and commended to the faithful as proper objects of invocation.

Q. On what ground do Romanists justify Saint worship?

A. On the ground that they, being glorified, are acceptable to God, and may exert a good influence in heaven to procure the blessings we need.

Q. Is all creature-worship expressly forbidden in Holy Scripture ?

A. Yes. (Matt. iv. 10. Acts x. 25, 26. xiv. 11, 18. Rev. xxii. 8, 9.)

Q. When was the invocation of Saints first sanctioned in the Romish Church ?

A. It gradually increased from the fifth century, from respect first paid to the memory of martyrs, and prayers offered *for* them, until homage was given and prayers offered *to* them, which was sanctioned by the Romish Council of Trent.

Q. What is the decree of the Council of Trent, on this subject ? (See Appendix.)

Q. Is there a Litany of the Saints, as well as of the Virgin Mary ?

A. Yes. Many of them are especially invoked, and adored.

Q. Mention some to whom prayer and praise are most frequently given ?

A. St. Patrick, St. Bridget, St. Alfonso de Ligui, St. Benedict, St. Joseph, and a host of others. [For a Litany of the Saints, see Appendix.]

Q. What other superstitions arose out of the invocation of the Virgin Mary and the Saints ?

A. The worship of images, and the veneration of relics.

Q. At what period was the worship of images first sanctioned?

A. In 787, at a Romish Council held at Nice.

Q. Had image worship been expressly condemned but a short time previous?

A. Yes; by a Council at Constantinople in 754, and by Pope Gregory I. in 590.

Q. What was the ground on which veneration of relics, and worship of images, was ordered and justified?

A. The pretended miracles which had been wrought by them.

Q. Enumerate some of the pretended relics by which it was asserted that miraculous cures had been wrought?

A. Pieces of the true cross, and of the crown of thorns, portions of Christ's raiment, as his coat, now pretended to be at Treves, drops of his sweat and blood, the nails which pierced his hands and feet, a lock of the Virgin's hair, together with the bones or ashes of departed Martyrs.

Q. What was the effect of the increase of these superstitions in Papal Rome?

A. It became as idolatrous as Pagan Rome formerly had been. Vice kept pace with superstition, and true piety almost died out.

Q. What is the condition of those countries where image and saint worship still prevail?

A. Ignorance, superstition, poverty and vice abound, as in Spain, Naples, Mexico, &c.

Q. Do Romanists still make supplication to objects of wood and stone?

A. Yes; as may be seen in the prayer they offer to the cross.

[For the Litany of the Cross, see Appendix.]

THIRD GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the third great error of the Romish Church?

A. Auricular Confession.

Q. What does she teach on this subject?

A. That the private confession of our sins to a Priest, is a sacrament ordained of Christ, and necessary to salvation.

Q. In what passage of Scripture does she pretend to find the doctrine taught?

A. John xx. 23. Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained.

Q. What was our Lord's meaning in these words?

A. That the Apostles should have the power to exclude from the communion of the Church, those

of scandalous lives, and re-admit them upon their repentance.

Q. Does the Scripture any where require secret confession to a Priest?

A. No. It says, (James v. 16.) confess your faults *one to another*, and pray *one for another*, meaning that our repentance and renunciation of sin should be manifest to all who are in Christ.

Q. To whom is the confession of our sins primarily to be made?

A. To God, against whom they have been committed, and who alone can effectually pardon them.

Q. To what shocking abuses has the doctrine of Auricular Confession, as held by the Romish Church, led?

A. It has led multitudes to confess their crimes to the Priests to obtain from *them* absolution, who never truly repented of them *before God*, or sought *His* forgiveness.

Q. Do Priests claim the power of forgiving sins unconditionally, and on their own authority?

A. No. They pretend to forgive the penitent only, and that, too, in the name and by the authority of Christ.

Q. Can they know the hearts of all who confess to them, whether they are truly penitent or not?

A. By no means. God only knows the heart.

Q. What then is the consequence if they pronounce those forgiven who are not penitent before God?

A. Either that God must receive to His favor the impenitent, or that those whom they loose on earth (that is, from their sins,) are not loosed in heaven?

Q. Of what benefit then is Auricular Confession to men?

A. Of none whatever; for unless we confess our sins to God with sincere sorrow of heart, and plead the merits of Christ for acceptance with Him, we cannot be saved, though all the Priests in Christendom may absolve us a thousand times.

Q. What short prayer to God for pardon did the Saviour commend and declare to be acceptable to Him?

A. The publican's, who smote on his breast and said, God be merciful to me a sinner.

Q. Will all who with equal sincerity cry unto Him, be accepted, if they come in the name of Christ, and plead *his* merits for acceptance?

A. Yes. In every nation, he that feareth God and worketh righteousness, is accepted with him. Acts x. 35. And if thou shalt confess with thy mouth the Lord Jesus Christ, and believe in thine heart.

that God hath raised him from the dead, thou shalt be saved. (Rom. x. 9.)

FOURTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the fourth great error which the Romish Church teaches?

A. That there is a Purgatory, or intermediate state of suffering between earth and heaven, where all imperfect Christians, and especially those who die without confession or absolution by a Priest, must be purified by fire, before they can enter heaven.

Q. Do they consign all to this place of suffering immediately after death?

A. No. Some few, such as Martyrs and Saints, eminent for holiness, are acknowledged to pass immediately after death into the presence of God.

Q. Is there any relief to be obtained for those who are compelled to suffer the pains of Purgatory?

A. Yes. They pretend that they can be released, partly by the prayers of the Church on earth, and particularly by masses said by Priests, or more especially by indulgences granted by the Popes.

Q. How can the prayers of the Church relieve them ?

A. By moving the compassion of God (as they vainly imagine,) through the intercession of the Virgin and the Saints.

Q. How can masses said by Priests benefit them?

A. By appealing to the justice of God through the crucified Saviour, whom they pretend in the mass to offer up in sacrifice to God.

Q. How can indulgences benefit them ?

A. By transferring to them so much of the surplus merits of the Virgin Mary and the Saints, already glorified, as may be necessary to supply their deficiencies, and thus effect their release.

Q. How long do they pretend that Purgatory will continue ?

A. Until the end of the world, or the Second Coming of Christ.

Q. Can souls in this pretended Purgatory, do any thing to help themselves, or obtain deliverance therefrom ?

A. They teach that they are utterly helpless, and unable to obtain deliverance, except through the aid of the Church on earth.

Q. Of what advantage to the Romish Church has been this fiction of Purgatory ?

A. It has been a source of vast revenue to the

Priesthood, derived from fees demanded for masses, and from legacies left by wealthy persons for the benefit of their souls after death.

Q. What is the doctrine of the Holy Catholic Church with regard to the state of the departed?

A. That they are in a separate state, called the place of departed spirits—the righteous in a “joyful waiting for,” and the wicked in a “fearful looking for,” the Second Coming of the Lord, and the resurrection of the body; and that no alteration of their condition can be effected by human agency.

Q. What is the decree of the Council of Trent, on this subject? [See Appendix.]

FIFTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the fifth great heresy which the Romish Church has taught?

A. That penance, or self-inflicted tortures of various kinds, can give satisfaction to God for venial sins, and that works of supererogation can be performed.

Q. Is the word penance to be found in the Protestant version of the Bible?

A. It is not.

Q. Is it to be found in the Romish translation?

A. Yes; frequently.

Q. How do each translate Matt. iii. 2.

A. In the Protestant version it is, "Repent, for the kingdom of heaven is at hand." In the Romish, "Do penance, for the kingdom of heaven is at hand."

Q. What is the difference between Repentance and Penance?

A. Repentance is a sorrow of soul for sin, Penance a punishment of the body for it.

Q. What doth God chiefly require in Repentance for sin?

A. Remorse of conscience and sorrow of heart, together with amendment of life.

Q. Does He any where in His word require from those who are humble and contrite the infliction of bodily tortures upon themselves?

A. He does not; but says, "to this man will I look that is of an humble heart and contrite spirit, and that trembleth at my word." (Isa. lxvi. 2., Ps. li 17.)

Q. What are some of the penances which are inflicted by Romish Priests upon their deluded votaries, to make satisfaction for their sins?

A. Fasting, alms, the repetition of a certain

number of Hail Mary's and Lord's prayers, wearing coarse garments, flagellations, prostrations, bodily mortifications, pilgrimages, &c.

Q. How has the Romish Church magnified the pretended virtue and importance of Penance?

A. By making it a sacrament of the new Covenant, and necessary to salvation.

Q. What Council of that Church has so decided?

A. The Council of Trent, in 1563.

Q. What is the language of that Council on this point?

A. [See Canons of Councils of Trent on Penance—Appendix.]

Q. What strange fraternity arose soon after the doctrine of the merit of Penance was established?

A. The society of Flagellantes, or self-whippers, who chastised themselves with rods and thongs about the streets, to illustrate publicly the beauties and merits of the new doctrine.

Q. What other error naturally grew out of the doctrine of the merit of Penance?

A. The doctrine of Works of Supererogation.

A. What is meant by this?

A. That some persons, by their extraordinary zeal, religious devotion, and austerity of life, procured more merit than was necessary for their own salvation, and that the surplus belonged to the

Church, and might be dispensed by the Pope, and applied to those in Purgatory, who had not obtained merit enough of their own to enter immediately into heaven.

Q. When was this monstrous absurdity first invented and introduced into the Romish Church?

A. It was first broached at the close of the twelfth century, and perfected in the thirteenth, by a certain St. Thomas.

Q. To what shocking abuses did such unscriptural teaching lead?

A. Many neglected true repentance for sin and amendment of life, in the hope of purchasing sufficient to secure their own salvation from the great store-house of merit which the Church pretended to have laid up.

Q. Did not this doctrine vastly increase the revenues of the Papal treasury?

A. Yes. It became a mine of ill-gotten gold to the Romish Church.

Q. What is the teaching of Holy Scripture on this subject?

A. That no man can by any means redeem his brother, or give to God a ransom for him. (Psalm xlix. 8.)

Q. Is it not a most cruel delusion to teach men

to rely for salvation on the merits of any other than of Him who died for us?

A. Most certainly it is. Nothing but the righteousness of Christ can justify us before God, and his blood cleanse us from all sin.

Q. Does the Church of Rome still teach the same doctrine?

A. Yes. She boasts that she is always the same, and therefore, having once taught it, cannot now deny it.

Q. What evidence of her so doing does the present century afford?

A. The Bull of Pope Leo, issued from the Vatican at Rome, A. D., 1824.

Q. Can you recite the contents of the proclamation then issued by him?

They are as follows: "We have resolved, by
"virtue of the authority given to us from heaven,
"fully to *unlock* that *sacred treasure* composed of the
"merits, sufferings and virtues of our Lord Jesus
"Christ, and his VIRGIN MOTHER, and of ALL THE
"SAINTS, which the author of Human Salvation *has*
"intrusted to our dispensation. To you, therefore,
"venerable brethren, Patriarchs, Primates, Arch-
"bishops and Bishops, it belongs to explain with
"perspicuity the power of Indulgences; what is
"their efficacy in the remission, not only of the

“canonical penance, but also of the temporal punishment due to divine justice for past sin, and what succor is afforded out of this heavenly treasure from the merits of Christ and *His Saints*, to such as have departed real penitents in God’s love, (before they had duly satisfied by fruits worthy of penance for sins of commission and omission,) *and are now PURIFYING IN THE FIRE OF PURGATORY.*”

SIXTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the sixth great error which the Romish Church teaches?

A. That the Pope has power to give dispensations from oaths and vows, and even from human laws, when he thinks it proper.

Q. On what ground is this claim based?

A. On the ground of the supreme authority of the Pope, as Christ’s Vice Gerant on earth, over all Emperors, Kings, Rulers, and Magistrates, and over all laws made by them.

Q. Has this power ever been exercised by the Popes?

A. Yes. History is full of examples of sovereigns deposed by Popes, and their subjects set free

from their oaths of allegiance to them, with authority to assassinate them.

Q. Mention one notable example out of many ?

A. Henry IV., Emperor of Germany, by Pope Gregory VII., A. D., 1076.

Q. What Council has ever asserted these rights and powers for the Popes ?

A. Several ; and especially a Council held at Plaentia, 1095.

Q. Do the Popes still claim these powers and exercise them ?

A. Since the Reformation in the sixteenth century, when many kingdoms revolted from their sway, they have not been able to execute their interdicts as formerly ; still, examples have not been wanting in which the attempts were made.

Q. Which is the most notable one in English history ?

A. The excommunication of Queen Elizabeth, in the year 1570, by which all her subjects were absolved from their oaths of allegiance.

Q. Did the Pope's decree dethrone her ?

A. No. Her subjects treated *it* with contempt, and sustained her.

Q. Which is the most recent instance that has occurred of the threat of a Papal interdict and sentence of excommunication ?

A. The Bull issued against Victor Emmanuel, present King of Sardinia, A. D., 1855.

Q. Have the Popes also granted decrees of divorce against the laws of God?

A. Yes; frequently, to gratify the ambitious or lustful desires of earthly Potentates.

Q. Mention one out of the multitude of cases that have occurred, and which is still fresh in the memory of many living?

A. He divorced the Emperor Napoleon I. from his lawful wife Josephine, who was guilty of no crime, to enable him to marry another.

SEVENTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the seventh great error which the Church of Rome teaches?

A. The power of the Pope to grant indulgences for any service performed, or sum of money paid.

Q. What is meant by indulgences?

A. Remission of the punishment due to sin, given to save or deliver souls from Purgatory.

Q. When did this error first take its rise?

A. In the eleventh century, under the Pontificate of Urban II.

Q. What circumstances at that time favored its introduction?

A. The Holy Land had fallen into the hands of the Saracens, and extraordinary inducements were needed to persuade men to undertake its re-conquest.

Q., What inducements were then held out?

A. It was promised to all who would engage in the recovery of the Holy Sepulchre from the Infidels, that at death they should escape Purgatory and pass immediately into heaven.

Q. Did this artifice succeed?

A. Yes. Thousands under the belief that if they fell in battle they would be conveyed immediately to paradise, enlisted and became crusaders.

Q. Did indulgences cease to be granted after the wars were over?

A. No. The invention having been found to be profitable, was afterwards used as a means of revenue to the Papacy.

Q. For what purposes were indulgences afterwards given?

A. For the performance of any pious work enjoined by the Pope, or for money contributed towards it.

Q. What remarkable event grew out of the sale of indulgences in Germany by an agent of the Pope?

A. The glorious Reformation of the sixteenth century.

Q. Who occupied the Papal Chair at this important period?

A. Leo X.

Q. For what purpose did he wish to raise a very large sum of money?

A. To build at Rome the most magnificent Church in the world, the present St. Peters.

Q. To what measures did he resort to raise the money?

A. To the sale of indulgences.

Q. What did he promise those who aided his scheme by the purchase of indulgences?

A. Full ~~redemption~~ of all sin, past, present, and ~~future~~ *venial* to come, and at death escape from purgatory and immediate entrance into heaven.

[For the form of an Indulgence see Appendix.]

Q. Did the prices of indulgences vary according to the nature of the sins to be forgiven?

A. Yes. Greater offences cost more and smaller less in proportion.

[For a table of the prices at which sins were rated see Appendix.]

Q. Could persons purchase this pretended benefit for others as well as themselves?

A. Yes; for any one they might choose to name, either living or dead.

Q. Who first introduced this infamous traffic in Germany?

A. Tetzels, an agent of the Pope and commissioned by him.

Q. Who first opposed it as unscriptural and iniquitous.

A. Luther, an Augustinian Monk, of Saxony.

Q. In what manner did he oppose it?

A. By preaching and writing against it, and calling upon the Pope's adherents to defend it from the word of God.

Q. What was the result of his opposition to this iniquity?

A. Multitudes were by his writings convinced of the errors and superstitions of the Romish Church and renounced them, and embraced the Protestant Faith.

Q. Was the Reformation confined to Saxony, Luther's native country?

A. No. It spread throughout Germany, England, Holland, Denmark, Scotland, Sweden, Norway, Switzerland, parts of France, Austria, &c.

Q. What measures did the Papal power adopt to prevent its spread?

A. When they could not refute the Reformers

by reason and Holy Scripture, they resorted to persecution and violence, and bloody wars were waged to prevent the spread of Protestantism.

Q. Does the sale of indulgences still continue in the Romish Church?

A. After the Reformation, the scandal created by the traffic, caused it to be in a measure suppressed, so that in Protestant countries it is not practised, though in Papal lands it is said to be still secretly carried on.

Q. Has the Church of Rome ever repudiated the monstrous error?

A. She has not. On the contrary, ratified and confirmed it in the Council of Trent. [See Decree on Indulgences—Appendix.]

Q. In what language did Luther express the dangerous character of this doctrine?

A. By saying that “those who feel themselves sure of their salvation by indulgences, will go to the devil with those who teach them this doctrine.”

Q. Has there been any grant of indulgences made by the present Pope?

A. Yes; in the year 1854, on the occasion of the decree of Immaculate Conception pronounced upon the Virgin Mary.

Q. Which is the most recent promulgation of

such a pretended benefit by those in authority, and what the occasion of it?

A. The Proclamation of the Provincial Council, in Baltimore, in May, 1858. [See Appendix.]

Q. What is the meaning of *plenary indulgence* referred to in the said proclamation?

A. The entire remission of all sins, past, present and to come—and escape from purgatory after death.

Q. How does the Romish Church *now* explain the doctrine of indulgences, to free it from the charge of being a license to sin, and to show that it favors the practice of holiness?

A. By teaching that an Indulgence is only for the removal of the *temporal punishment* of sin, after the *guilt* and *eternal punishment* of it has been removed through the efficacy of the blood of Christ, applied by faith, repentance, and the sacraments of penance and confession.

Q. But if the guilt and eternal punishment of sin are removed by the blood of Christ, do we need any further remission?

A. No. The Holy Scriptures expressly declare, that the blood of Jesus Christ cleanseth from *all sin*.

EIGHTH GREAT ERROR OF THE CHURCH OF ROME.

Q. What is the eighth great error which the Church of Rome teaches?

A. The compulsory celibacy of the clergy.

Q. When were the clergy first forbidden to marry in the Romish Church?

A. Toward the end of the eleventh century.

Q. Had not clerical celibacy been practised before this period?

A. Yes; extensively, for three centuries, and was highly commended, but not absolutely enjoined.

Q. Under whose Pontificate did it become a law?

A. Under that of Gregory IX.

Q. What were the motives which led to such an enactment?

A. To separate the clergy as much as possible from all the social ties and sacred affections of wife and children, and bind them more closely to the Papal throne.

Q. Did the enforcement of clerical celibacy promote the interests of religion?

A. No. It became a source of great scandal in the Church, from the immoral lives which the clergy led.

Q. Has this practice of the Romish Church any authority from Holy Scripture?

A. No. Scripture says, Marriage is honorable in *all*, the clergy not excepted.

Q. Were any of the Apostles married?

A. We know Peter, James and John were. (Mark i. 30 ; 1 Cor. ix. 5.)

Q. Does not St. Paul teach that the Clergy should marry?

A. Yes. He says, let a Bishop be the husband of one wife. (1 Tim. iii. 2, and also the deacons, v. 12.)

Q. What does the denial of marriage to the clergy prove the Church of Rome to be?

A. An heretical church and a teacher of falsehood.

Q. In what manner?

A. St. Paul says, (1 Tim. iv. 1-3.)—"In the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrine of devils; speaking lies in hypocrisy; *forbidding to marry*, and *commanding to abstain from meats*," &c.

Q. Does this apply most emphatically to the Church of Rome?

A. It does; most clearly and undoubtedly.

Q. In what light are we compelled to regard her?

A. As a church corrupt in doctrine, and departed from the primitive faith.

NINTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the ninth great error which the Romish Church has taught?

A. The multiplication of the sacraments from the two which our Lord instituted, to seven, which she has promulgated.

Q. Which are the two sacraments appointed by our Lord?

A. Baptism and the Lord's Supper.

Q. What five additional ones have been added by the Romish Church?

A. Confirmation, Holy Orders, Matrimony, Penance, and Extreme Unction.

Q. Is it proper to call these five sacraments of the New Covenant?

A. By no means. They are only rites, but in no sense sacraments.

Q. What is the difference between a sacrament and a rite?

A. A sacrament is an outward and visible sign of an inward and visible grace, ordained by Christ himself, and binding on all to observe, while a rite is a ceremony of religion which the church has adopted on her own authority, and not absolutely

binding on all, or necessary to salvation.

Q. Why is not confirmation a sacrament?

A. Because Holy Scripture speaks of it only as first used by the Apostles, and not as instituted by Christ, as Baptism and the Lord's Supper were.

Q. Why is not Holy Orders a sacrament?

A. Because it is not binding on all to assume them, but only those who are properly called thereto; and because they have no outward sign of an inward and spiritual grace.

Q. Why is not Matrimony a sacrament?

A. Because it was not ordained of Christ, but existed long before He established the Christian Church; neither is it binding on all, for some may be incapacitated for it from physical causes.

Q. Is it not strange, that those who are in the Romish Church, admitted to the pretended sacrament of Holy Orders, should be prohibited the pretended sacrament of Matrimony?

A. It is most strange, absurd and irreconcilable.

Q. Why is not Penance a sacrament?

A. Because it has no outward visible sign of an inward and visible grace, and because no such duty was ever enjoined by Christ or his apostles, while repentance for sin was always obligatory even before Christ appeared on earth.

Q. Why is not Extreme Unction a sacrament?

A. Because it was not ordained of Christ, and has no warrant even from Apostolic usage.

Q. But did not the Apostle James say, "If any among you is sick, let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall *recover* the sick?"

A. Yes; but this was for the *recovery* of the sick, whereas the Church of Rome only performs extreme unction, when the sick person is believed to be *past recovery*.

Q. What sacraments under the Old Testament do the two sacraments of the New Testament, Baptism and the Lord's Supper, correspond to?

A. Circumcision and the Passover.

Q. Is there any thing under the Old Testament to which the other five which the Church of Rome has added, bears any correspondence?

A. Nothing whatever.

Q. How then must we regard these additions which she has made?

A. As unauthorized, and null and void as sacraments.

TENTH ERROR OF THE ROMISH CHURCH.

Q. What is the Tenth Error of the Romish Church?

A. The perversion of the Lord's Supper from a commemorative festival of His dying love, to a sacrificial rite, or an unbloody sacrifice for sin.

Q. What does she pretend in the Lord's Supper to do?

A. To offer up a sacrifice to God for the sins of both the living and the dead.

Q. How is this done?

A. The elements of bread and wine, are first pretended to be changed into the very body and blood, soul and divinity of Christ, and then offered to God as a sacrifice for sin.

Q. What is this pretended change of the elements claimed to produce?

A. The real presence of Christ on the altar.

Q. What passages from Holy Scripture does she quote in support of this doctrine?

A. Matt. xxvi. 24-28; Mark xiv. 22, 24; Luke xxii. 19, 20.

Q. How does she argue from these passages?

A. That as Christ said when He gave the bread, "This is my body," and afterwards the cup, "this is my blood"; so we must understand these words in their strictly literal sense.

Q. When Christ said, (Jno. x. 9,) I am the door, and (John xv. 5.) I am the vine, did he mean us

to understand these expressions in their strictly literal sense?

A. By no means; but figuratively, as *representing* a door, through which we enter in, and a vine, which is fruitful.

Q. Is such use of figurative language frequently applied to Christ in Holy Scripture?

A. It is. Hence He is called a Lamb, Jno. i. 36; a Sun, Mal. iv. 2; a Star, Rev. xxii. 16; a Stone, Matt. xxi. 42-44; a Light, John viii. 12; and Bread itself, Jno. vi. 18.

Q. Can any reason be assigned why we should depart from the figurative interpretation of the words, "this is my body" and "this is my blood," rather than from the same interpretation of the words, I am the vine, the door, the stone, the light, and the bread of life?

A. None whatever, for necessity compels us in all these cases to adopt the figurative interpretation.

Q. What absurdity would follow the literal interpretation of these passages?

A. That Christ would partake of all the varieties of matter of which these different substances are composed; that is, he would be wood and stone, baken flour, and a solar and sidereal orb.

Q. What further absurdity follows the literal interpretation of these words?

A. That Christ fed his own body and blood to his disciples with his own hand, while yet he was present to their eyes as whole and entire.

Q. Does the bread and wine which the priest consecrates, and pretends is changed into the body and blood of Christ, undergo any change in its appearance?

A. No. It retains all the appearance of bread and wine as before.

Q. Is not then the change which it is pretended takes place, contrary to the evidence of our senses?

A. It is; and so far shows that it is only pretence.

Q. If water should be changed into wine, would we not expect the color, taste and smell, to be changed also?

A. Undoubtedly we would; and by these evidences, the guests at the marriage of Cana in Galilee, were convinced that the Saviour had wrought this miracle.

Q. If water, so pretended to be changed, still retained the color, taste, and appearance of water, could we be required to believe that it was wine?

A. By no means; for it would be contrary to the evidence of our senses so to believe.

Q. If the bread and wine, after consecration,

still retain all the properties of bread and wine, ought we to believe them to be any thing else?

A. We ought not; neither does God require us to believe any thing contrary to the evidence of our senses.

Q. What is this doctrine of the Romish Church called?

A. Transubstantiation.

Q. When was it first adopted by that Church, and by what Council?

A. In the year 1215, in the 4th Council of Lateran.

Q. To what grievous sin has this doctrine of the Romish Church led?

A. To the sin of Idolatry; for if the bread and wine are not changed into the very body and blood, soul and divinity of Christ, then is the adoration they give them nothing less than idolatry.

Q. What other perversion has the Romish Church made of the sacrament of the Lord's Supper?

A. By administering it only in one kind; in other words, by withholding the cup from the laity.

Q. When was this first ordered to be done?

A. In the year 1415, by the Council of Constance.

Q. But did not Christ say, *Drink ye ALL of it?*

A. He did. But the Romish Church says there is no need of it ; for the bread, by becoming the body, contains the blood, and in eating the one they drink also the other.

Q. What is the true doctrine of Holy Scripture with regard to the Lord's Supper ?

A. That it is a festival commemorative of the Saviour's death, to be frequently observed by those who love him ; and that under the emblems of bread and wine, we view by faith that body and blood, which was offered up a sacrifice for our sins.

Q. What spiritual aid may we derive from partaking of these emblems ?

A. Our faith in His merits, our joy in His salvation, and our love to His service, may all be increased by our worthily receiving them, in the way of his own appointment.

Q. In what sense is Christ Crucified set forth before our eyes in the emblems of bread and wine, (Gal. iii. 1) ?

A. By sensibly reminding us of his crucified body and shed blood, they bring him near to our faith, so that in receiving them we *spiritually* eat his flesh and drink his blood.

Q. What does Christ mean in John v. 56. " He that eateth my flesh and drinketh my blood, dwelleth in me and I in him ?"

A. Not a carnal eating of his literal flesh, or a carnal drinking of his literal blood, but a spiritual feasting on that sacrifice for our sins, which was made when He offered up both on the cross.

Q. What idolatrous festival has the Romish Church instituted to carry out her absurd dogma of the REAL PRESENCE of Christ in the Holy Sacrament?

A. The festival of Corpus Christi, held on the Thursday after Trinity Sunday, when the consecrated bread is carried in procession about the streets in all popish countries for the adoration of the multitude.

Q. At what time, and by whom was this festival established?

A. In the year 1264, by Pope Urban IV.

Q. What serious inconveniences often befall Protestants who happen to meet such processions, and refuse to pay homage to their bread-god?

A. They are sometimes violently assaulted, and put in fear and danger of death?

Q. What does such zeal in behalf of idolatry show?

A. That error and superstition always foster a spirit of intolerance and revenge.

ELEVENTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the eleventh error which the Church of Rome hath taught?

A. The addition of the Apocryphal books to the Old and New Testaments, as a part of the inspired canon of Scripture.

Q. How many are the books of the Apocrypha, and by whom and when were they written?

A. They are seventeen in number, and seem to have been composed by Jews, between the days of Malachi, the last of the inspired prophets of the Old Testament, and the coming of the Saviour.

Q. Were they ever received by the Jewish Church into the canon of Scripture as inspired books?

A. They were not.

Q. Were they acknowledged by the early Christian Church as inspired books?

A. They were not. The early fathers and councils pronounced them uninspired and uncanonical.

Q. Does Christ ever refer to or quote from them as he frequently did from Moses, the Prophets, and the Psalms?

A. Never, in a single instance.

Q. Did any of the Popes themselves declare them to be uncanonical?

A. Yes. Pope Gregory I, surnamed the Great, toward the end of the sixth century, in his commentary on Job, said, "these books are not canonical, but are used to edify the Church."

Q. What early Councils collected and arranged the canonical books?

A. The Councils of Nice and Laodicea.

Q. Is the Apochrypha to be found in their catalogues of the sacred books?

A. No. It is entirely omitted.

Q. When was it finally admitted as canonical by the Romish Church?

A. In the Council of Trent, at the 4th session, commenced April 8th, 1546.

Q. Have all the Churches of the Reformation rejected it?

A. They have, as part of the sacred canon.

Q. What place have they assigned to it?

A. By some it is allowed to be read occasionally in public worship for edification, but is never appealed to for doctrine or faith.

Q. Where is the Apochrypha generally to be found?

A. Between the Old and New Testaments.

Q. Why is it placed between the canonical scripture if not itself canonical?

A. To be easy of access when desired to be pub-

licly read for instruction, and also because many of the events it records occurred during the interval of time between the Prophets of the Old Testament and the Apostles of the New Testament.

Q. What other outrage has the Church of Rome committed against the Holy Scriptures?

A. She has forbidden them to be read by the laity.

Q. By what Romish Council were the Holy Scriptures forbidden to the laity?

A. By a Council held at Thoulouse, A. D., 1229, at which time they were also forbidden to be translated into the vulgar tongue.

Q. Why has she so prohibited them?

A. Lest, in reading them, they should exercise their own opinions as to their meaning, and thus perhaps differ from the interpretations she has fixed upon them.

Q. Why are the Romish Priests so hostile to the reading of the Bible in Public Schools?

A. Because they do not wish the minds of youth to come in contact with the pure word of God before they have learned their Catechisms, being conscious that the Holy Scriptures, without note or comment, will never teach them Romish doctrines.

Q. Did our Saviour command the diligent perusal of the Scriptures?

A. Yes. His command was "*Search* the Scriptures," (John v. 39.) "for in them ye think ye have eternal life, and they are they which testify of me."

Q. Were the first Christians commended for so doing?

A. Yes. The converts of Berea were declared to be more noble than those of Thessalonica, because they searched the Scriptures daily, to see whether the things which the Apostles preached to them were so. (Acts xvii. 11.)

Q. Is a special blessing promised to those who daily study God's Word?

A. Yes. Ps. i. 1-3; Col. iii. 19; 2 Tim. iii. 15.

Q. But has not the Romish Church translated the Scriptures in several languages and circulated them among those of her own communion?

A. Yes. In countries where Protestants are numerous they have done so; but where Romanism prevails, as Spain, Portugal, Naples, Italy, and South America, their circulation is extremely limited, and ignorance and superstition is almost incredible.

Q. What is the threat made to those who add to the Holy Scriptures?

A. That God will add unto them the plagues written in them. (Rev. xxii. 18.)

Q. And what to those who take from them?

A. That he will take away their part out of the book of life and out of the Holy City. (Rev. xxii. 19.)

Q. What other act of treason has the Church of Rome committed against the Holy Scriptures besides withholding them from the laity?

A. She has made her traditions of equal authority with them.

Q. What is tradition?

A. Something handed down from one generation to another?

Q. Is there any certainty to be attached to traditions?

A. No. Things so handed down, may be at first mere fables, or if truths, are liable to be perverted or magnified in the course of time, by each generation adding to or taking something from them.

Q. Mention some of the traditions of the Romish Church?

A. As they are exceedingly numerous, we can only select as a specimen one from among them.

Q. Mention, by way of example, their tradition concerning the Virgin Mary?

A. 1. That she was conceived without sin.

2. That she remained ever a virgin.

3. That at the time of her death, all the Apostles who were engaged in their la-

bors throughout the world, were instantly and miraculously carried through the air to Jerusalem to attend her dying moments.

4. That when she departed, committing her soul to God, they saw a company of angels who were sent to convey her to heaven.
5. That amidst their songs, her body was deposited in a tomb in Gethsemane, where the angels for three days sang her praises.
6. That at the end of three days, the tomb being opened, to enable St. Thomas, who had been absent, to view and adore her body, it was not to be found, but only the grave clothes in which it was wrapped remained, and from them a fragrance issued forth which diffused itself all around.
7. That the inference was irresistible—that she had been taken in body as well as soul to heaven, where she has ever since been crowned queen, and had all honor and adoration paid to her.

Q. Does Holy Scripture contain any account of these wonderful things?

A. Not a word.

Q. Does the Romish Church still require them

to be believed as firmly as though they were to be found in the pages of God's Word?

A. Yes; and a multitude of other traditions of the same character, concerning the saints and angels whom she invokes.

Q. In what Council has she declared tradition to be equal authority with Holy Scripture?

A. In the Council of Trent, at the 4th session, April 8th, 1546.

Q. What is the language of her decree?

A. [See Appendix.]

Q. How did the Saviour treat tradition?

A. He said to the Jews, who had also enjoined tradition as of equal authority with Holy Scripture, "Ye have made the commandment of God of none effect by your tradition. (Matt. xv. 6.)

Q. What did he call their traditions?

A. "Commandments of men," and said to those who taught and observed them, "*In vain do ye worship God—teaching for doctrines the commandments of men.*" (Matt. xv. 9.)

Q. But does not St. Paul say, (2 Thes. ii. 15.) Therefore brethren stand fast and *hold the traditions* which ye have been taught, whether by word or by our epistle?

A. He does. But he also says, (Col. ii. 8.) "Beware, lest any man spoil you through Philoso-

phy and vain deceit, *after the traditions of men*, and not after Christ."

Q. How then are we to reconcile these apparently conflicting passages of Holy Scripture?

A. By remembering that there are two kinds of tradition—inspired and uninspired. Those taught by the *word* or *epistle* of an apostle were true and reliable, and were to be believed and held fast by those who heard them, while others were unreliable and vain, and not to be trusted, because they were mere *traditions of men*, or marvelous stories originating in superstition.

Q. What has been the effect of the Romish doctrine of the equal authority of tradition with Holy Scripture in her own communion?

A. It has fostered superstition and idolatry, and nourished the faith of her votaries, with fabulous legends, rather than with the sacred truths of God's word.

TWELFTH GREAT ERROR OF THE ROMISH CHURCH.

Q. What is the twelfth great error of the Romish Church?

A. Her claim of Infallibility, or the pretence, that the decisions made by her Popes and General

Councils are free from all error, and are to be received by all as the voice of God.

Q. On what ground is the pretence of infallibility set up by her?

A. On the ground of Christ's promise, that He would be with his church always to the end of the world, (Matt. xxviii. 20.) and would give her the spirit of truth, who would lead her into all truth. (John xvi. 13.)

Q. To whom were the promises originally made?

A. To the Apostles and their successors in the faith of the Gospel.

Q. Has any Church which has departed from the faith of the Gospel a right to claim the benefit of these promises?

A. No. Such a Church has forfeited them by her apostacy or heresy.

Q. What evidence has the Romish Church furnished in her own history, of the falsity of her claim to be an infallible guide in doctrine or discipline?

A. The many contradictory decisions she has made,—*e. g.*, Popes excommunicating Popes, and Councils repealing the acts of Councils—thus showing that her infallibility was a groundless conceit and blasphemous assumption.

Q. Can you mention any excommunication of a Pope by a Pope?

A. In 1409, there occurred a great schism in the Papacy, when three Popes reigned at the same time, viz : Gregory XII, John XXIII, and Alexander V, and each ignored the acts of the other and excommunicated his rival.

Q. What instances have we of Councils repealing the acts of Councils?

A. The Seventh Council of Nice, A. D., 787, established the worship of images, by repealing the acts of the Sixth Council of Constantinople, in 754, condemning such idolatry.

Q. Can you give the decrees of both these Councils?

A. See Appendix.

Q. What examples of Councils deposing Popes for scandalous crimes and heresies?

A. Pope Honorius was deposed by the Sixth Council, held at Constantinople, A. D., 680 ; Pope Gregory XII., by a Council at Pisa, in 1409, and John XXIII., by the Council of Constance, in 1417.

Q. What inferences must we draw from these facts of history?

A. That the papal infallibility, of which the Romish Church boasts was neither in Popes or

Councils, or Priests, or people, but her fallibility was abundantly manifest throughout all her acts.

Q. When was this claim of papal infallibility first set up?

A. Toward the close of the eleventh century, by Gregory VII.

Q. In the exercise of her pretended infallibility what daring usurpations has the Romish Church set up?

A. She has invaded the rights of conscience and resorted to violence to enforce her doctrines on those who regarded them as opposed to Holy Scripture.

Q. What notable examples in her history prove the truth of these charges?

A. The many persecutions she has waged against those who opposed her errors and rejected her superstitions; as the Waldenses, the Albigenses, the Bohemians, the Lollards, the Huguenots, and especially the establishment of the Inquisition; a secret tribunal for the punishment of those whom she is pleased to call heretics.

Q. But have not Protestants persecuted as well as Romanists?

A. It cannot be denied that there have been occasional instances of violence used by Protestants in retaliation for the wrongs inflicted upon them by an intolerant church; but they were rather temporary

outbursts of rage, than a settled policy justified from Scripture or sanctioned by justice.

Q. Can persecution for opinions' sake be justified from Holy Scripture?

A. No. The only sword which we may draw against error, is the Sword of the Spirit, which is the Word of God.

Q. What does the Romish Church teach on this subject?

A. That the Pope holds in his hands two swords, a civil and spiritual, with the one to punish the souls of heretics, by cutting them off from the church; with the other, to punish their bodies, by cutting them off from the earth.

Q. By what Pope and Council was this claim put forth and sanctioned?

A. By Pope Boniface VIII., and by the Council called by him at Rome, A. D., 1300.

[*Note.*—For decree of this Council, see Appendix.]

Q. On what ground does she justify the extermination of heretics?

A. On the ground that they are weeds in the Lord's garden, which she, as the keeper of that garden, has a right to root out and destroy.

Q. What proof of her infallibility does such teaching afford?

A. That she is led by the father of lies, who

was a murderer from the beginning, and not by the Spirit of Truth, who, like Christ, comes “to save men’s lives, not to destroy them.”

Q. What great moral evils has the dogma of Papal Infallibility produced in the Romish Church itself?

A. It has fostered pride and vanity in her clergy; impious and boastful pretensions in her chief rulers; intolerance toward all who differ from her, and frustrated all attempts at a reformation from her errors.

Q. By what Council has the Church of Rome been bound to persist for ever in holding all her present errors?

A. By the Council of Trent, held in A. D. 1545 and 1563.

Q. How have the decrees of that Council, and the creed of Pope Pius IV., then adopted, made her reformation impossible?

A. Because the Pope and Council, claiming to be infallible, their acts can never be repealed, or the errors they sanctioned renounced, without admitting that they were not infallible.

Q. How were the Reformers of the sixteenth century, enabled to burst the bondage of Romish superstitions and errors in which the nations of Europe had been so long held?

A. By discovering that papal infallibility was a fond delusion, and that there was an appeal both from Popes and Councils, to the Word of God.

Q. What was probably the object of the Romish Church in pronouncing herself infallible?

A. To prevent all discussion of the propriety of her acts and decrees, and more particularly all appeals from them to the Holy Scriptures.

Q. Do all these errors which we have enumerated, show that the Roman Catholic Church of the present day is a very different body from the Holy Catholic Church of the Apostolic age, to which she pretends to be a successor?

A. Yes. They show that she has departed from the faith delivered to the saints, and has substituted for the simple doctrines of the cross, many soul-destroying heresies, and many degrading superstitions.

Q. In what light is the Romish Church regarded in Holy Scripture?

A. In the light of a false spouse, or of a wife who has been unfaithful to her husband. Rev. xvii. 1, 2, 3, 4, 5, 18.

Q. Do heavy judgments impend over her for her corruption and perversion of the Christian Religion?

A. Yes. Desolation and utter overthrow is her doom. (Rev. xviii. 8.) Therefore shall her plagues come in one day—death, and mourning, and famine,

and she shall be utterly burned with fire, for strong is the Lord who judgeth her.

Q. With what feelings will both heaven and earth regard her fate?

A. With feelings of gratitude and praise to God for the removal of so great an enemy of truth and righteousness, and peace from the earth. (Rev. xix. 1-6.) "I heard a great voice of much people in heaven, saying, Allelulia, salvation, and glory and honor, and power unto the Lord our God, for true and righteous are his judgments, for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Q. What then is the duty of those within her pale, and of those without?

A. Of those within, to obey the prophetic warning of the Apostle John. (Rev. xviii. 4.) "Come out of her my people and be not partakers of her sins, that ye receive not of her plagues"; and of those without, not to be ensnared by her delusions, or give heed to her false pretensions.

Q. Has the Holy Catholic Church, (which embraces the congregation of the faithful everywhere) in every age, protested against the heresies and usurpations of the Church of Rome?

A. She has: and although at times greatly redu-

ced in numbers, and oppressed, and despised, has still borne witness for the truth of God's word, against the errors and superstitions of the papal system.

Q. Can you show the absurdity of the Romish Church's applying to herself the exclusive title of Catholic?

A. Yes. Catholic means general, and it is absurd to call that Church general which embraces less than half of the Christians throughout the world.

Q. How numerous is the Romish Church throughout the world?

A. According to an official statement made by them in the Metropolitan (*Catholic*) Almanac for 1844, they number 160,342,424.

Q. What is the number of those professing Christianity throughout the earth who reject the authority of the Romish Church?

A. 162,841,764.

Q. How are they divided?

A. Into Protestants, the Greek Church, the Arminian, Nestorian, Syriac, Coptic, and Abyssinian.

[*Note.*—For statistics of the population of the earth professing Christianity, see Appendix.]

Q. To what body of Christians, therefore, does the term Catholic properly belong?

A. To those who hold that faith of God's Word,

which was developed in the creeds and the councils of the first four centuries of the Christian era.

Q. In view of all that has been presented of the teaching of the Romish Church, in what respect does she appear to differ from the primitive Christian Church, which in the Creed is called the Holy Catholic Church?

A. The two differ essentially from each other in the following particulars :

<i>Primitive Christianity of the Holy Catholic Church.</i>	<i>The Modern Christianity of the Papal System.</i>
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1. Was born in Jerusalem, immediately after the ascension of Christ, and was organized by the Apostles on the foundation of the Prophets, Jesus Christ being the chief corner stone.	1. Was born in Rome more than six hundred years after the Christian Era, and was organized by Boniface III., under the protection of the Emperor Phocas, a murderer and an infamous usurper of power.
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2. Was propagated by the peaceful means of preaching and prayer ; its preachers often becoming martyrs at the hands of those who opposed their teaching.	2. Was propagated by violence and the sword ; its leaders often making martyrs of those who opposed their pretensions and usurpations.
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3. Has but one High Priest, Jesus the son of God, who has passed for us into the heavens, (Heb. t. 14.) and who has the keys of hell and death. (Rev. i. 18.)

4. Has but one Mediator between God and man, the man Christ Jesus.

5. Makes confession of sin to God only, and looks to him alone for forgiveness.

6. Immediately after death looks for the rest of paradise, there to wait in hope for the resurrection of the body, and the eternal reward.

7. Trusts in the merits and sufferings of

3. Has a succession of High Priests in the persons of fallible men, who though still on earth, pretend to have the keys of the kingdom of heaven, which they can open or shut at pleasure.

4. Has many mediators besides Jesus Christ, namely the Virgin Mary, and a multitude of saints and angels.

5. Makes confession of sin to sinful men, and seeks from them absolution.

6. Immediately after death, is threatened with the pains of purgatorial fire for an indefinite period, before obtaining entrance into rest.

7. Trusts in the merits of self-inflicted tor-

ousness and acceptance of departed saints for righteousness and acceptance with God.

8. Regards with abhorrence the thought that any human being can release us from solemn vows made to God, or oaths made to civil rulers.

9. Believes that marriage is honorable in *all*, that there is no merit or divine obligation in celibacy, for either priest or people.

10. Receives and observes two sacraments of the New Covenant, viz: Baptism & the Lord's Supper, as of divine appointment, and rejects all others as human additions.

11. Celebrates the holy Supper of our Lord as a

of departed saints for righteousness and acceptance with God.

8. Accepts with satisfaction the idea that there is a way of escape from the solemn obligations of religious vows and oaths through the dispensing power of the Romish Priesthood.

9. Believes that celibacy and virginity are particularly acceptable to God, and that the former is obligatory on all who are admitted to holy orders.

10. Accepts not only Baptism and the Lord's Supper as Sacraments of the New Covenant, but also five others, as equally binding and necessary to salvation.

11 Celebrates the mass or holy Eucharist, as a

commemorative festival of his dying love. propitiatory sacrifice for sin.

12. Administers the elements in both kinds to all. 12. Withholds the cup from the laity.

13. In the Holy Supper, acknowledges no change of the elements of bread and wine, nor pays any reverential homage to them. 13. In the Holy Supper professes that the bread and wine are changed into the very body and blood, soul and divinity of Christ, and as such are properly adored.

14. Believes that the Old and New Testaments contain the whole of the inspired Word of God, and that it is treason against God to add to or take from them. 14. Believes that the Apochryphal books form a part of the sacred canon of Holy Scripture, and with tradition, are entitled to the same reverence as the Old and New Testaments.

15. That all men, even the holiest and best, are liable to err in matters of judgment, and that there is no infallibility to be found on earth except in the Holy Scriptures. 15. That the Pope, or a General Council, or both together, when they decide matters of faith, are unerring in their decisions, that is to say, infallible.

APPENDIX.

APOSTLES CREED.

I believe in God the Father Almighty, Maker of Heaven and earth:

And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried. He descended into hell. The third day He rose again from the dead. He ascended into Heaven, And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the Communion of Saints; the Forgiveness of sins; the Resurrection of the body, And the life everlasting. Amen.

CREED OF POPE PIUS IV.

Sanctified by the Council of Trent in 1563.

After reciting the Nicene Creed, as the 1st Article of the new symbol of faith, it proceeds with the remaining fourteen additional articles, viz:

2. I most truly admit and embrace Apostolical and Ecclesiastical Traditions, and all other institutions and observances of the Holy Roman Church.

3. I also admit the Sacred Scriptures, according to the sense which the Holy Mother Church

NICENE CREED.

[Creed of Pope Pius IV.]

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father ; By whom all things were made, Who for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, and ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, Who with the father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one

has held, and does hold ; to whom it belongs to judge of the true sense and interpretation of the Holy Scriptures, nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

4. I profess also, that there are truly and properly seven sacraments of the new law, instituted by Christ Jesus our Lord, and for the salvation of mankind, though all are not necessary for every one, viz : Baptism, Confirmation, Eucharist, Penancè, Extreme Unction, Order and Matrimony—and that they *confer grace* ; and of these, Baptism, Confirmation and Order, cannot be reiterated without sacrilege.

5. I also receive and admit the ceremonies of the Catholic Church, received and approved in the administration of all the above said sacraments.

Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. Amen.

ATHANASIAN CREED.

Whosoever will be saved : before all things it is necessary that he hold the Catholic Faith.

Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholic Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible,

[Creed of Pope Pius IV.]

6. I receive and embrace all and every one of the things which have been defined and declared in the Holy Council of Trent concerning Original Sin and Justification.

7. I profess likewise, that in the Mass is offered to God, a *true, proper, and propitiatory sacrifice* for the living and the dead : and that in the most holy sacrifice of the Eucharist, there is truly, really, and substantially the *body and blood, together with soul and divinity* of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls *transubstantiation*.

8. I confess also, that under either kind alone, whole and entire Christ and a true sacrament is received.

the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholic Religion: to say, there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone:

[*Creed of Pope Pius IV.*]

9. I constantly hold that there is a *purgatory*, and that the souls detained therein are helped by the suffrages of the faithful.

10. Likewise that the *saints* reigning together with Christ are to be honored and invoked, that they offer prayers to God for us, and that their *relics* are to be venerated.

11. I most firmly assert, that the images of Christ and of the mother of God, ever virgin, and also of the other saints, are to be had and retained—and that due honor and veneration are to be given to them.

12. I also affirm, that the power

Appendix.

not made or created, but begotten.

The Holy Ghost is of the Father and Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other ; none is greater or less than another ;

But the whole three persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting :

[*Creed of Pope Pius IV.*]

er of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

13. I acknowledge the Holy Catholic and Apostolical Roman Church, the mother and mistress of all churches ; and I promise and swear true obedience to the Roman Bishop, the successor of St. Peter, the prince of the Apostles and Vicar of Jesus Christ.

14. I also profess and undoubtedly receive all other things delivered, defined and declared by the Sacred Canons and GENERAL COUNCILS, and particularly by the Holy Council of Trent ; and likewise I also condemn, reject and anathematize all things contrary thereto, and all heresies whatsoever, condemned, rejected, and anathematized by the Church

Equal to the Father; as touching his Godhead: and inferior to the Father as touching his Manhood.

Who although he be God and Man; yet he is not two but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell. rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account of their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholic Faith: which, except a man believe faithfully, he cannot be saved.

[*Creed of Pope Pius IV.*]

15. This true Catholic Faith, out of which none can be saved, which I now freely profess and truly hold: I N——, promise, vow, and swear most constantly, to hold and profess the same whole and entire, with God's assistance, to the end of my life, and to procure as far as lies in my power, that the same shall be held, taught, and preached, by all who are under me, or are entrusted to my care by virtue of my office. So help me God and these Holy Gospels of God.

Decree of the Council of Trent on the Invocation of Saints.

The Holy Council commands all Bishops, and others who have the care and charge of teaching, that according to the practice of the Catholic and Apostolic Church, received from the first beginning of the Christian Religion, the consent of venerable fathers, and the decrees of Holy Councils, they labor with diligent assiduity, to instruct the faithful, concerning the invocation and intercession of the saints, the honor due to relics, and the lawful use of images, teaching them, that the saints who reign together with Christ, offer their prayers to God for men; that it is *a good and useful thing sufficiently to awake them, and to flee to their prayers, help, and assistance*, because of the benefits bestowed by God, through his Son Jesus Christ our Lord, who is the only Redeemer and Saviour; and that those are men of impious sentiments, who deny that the saints who enjoy eternal happiness in heaven are to be invoked; or who affirm that they do not pray for men; or to beseech them to pray for us is idolatry; or that it is contrary to the Word of God, or contrary to the honor of Jesus Christ, the one Mediator between God and man; or that it is foolish to supplicate verbally or mentally those who reign in heaven.

Litany of the Saints.

[Taken from the Golden Manual, published by authority, in New York, 1856.]

Holy Mary, Holy Mother of God, Holy Virgin of Virgins, St. Michael, St. Gabriel, St. Raphael, St. John Baptist, St. Joseph,

Pray for us.

All holy Patriarchs and Prophets, St. Peter, St. Paul, St. Andrew, St. James, St. John, St. Thomas, St. Philip, St. Bartholomew, St. Matthew, St. Simon, St. Thaddeus, St. Matthias,

Pray for us

St. Stephen, St. Lawrence, St. Vincent ; Saints Fabian and Sebastian, Sts. Cosmos and Damian, Sts. Gervase and Protase,

Pray for us.

All ye Holy Martyrs, St. Sylvester, St. Gregory, St. Ambrose, St. Augustine, St. Jerome. St. Martin, St. Nicholas,

Pray for us.

All ye holy Bishops and Confessors, All ye holy Doctors. St. Anthony, St. Benedict, St. Dominic, St. Francis ; All ye holy Priests and Levites, All ye holy Monks and Hermits,

Pray for us.

St. Mary Magdalene, St. Agatha, St. Lucy. St. Agnes, St. Cicily, St. Catharine, St. Anastasius ; All ye holy Virgins and Widows, All ye holy men and women, Saints of God,

Make Intercession for us.

Litany of the Holy Cross.

Holy Cross, whereon the Lamb of God was offered for the sins of the world.

Deliver and Save us.

Hope of Christians, Pledge of the Resurrection from the Dead Shelter of Persecuted Innocence, Guide of the Blind, Way of those who have gone astray, Staff of the Lame, Consolation of the Poor Restraint of the Powerful,

Save us, O Holy Cross.

Destruction of the Proud, Refuge of Sinners, Trophy of Victory over Hell, Terror of Demons, Mistress of Youth, Succor of the Distressed, Hope of the Hopeless, Star of the Mariner,

Save us, O Holy Cross.

Harbor of the Wrecked, Rampart of the Besieged, Father of Orphans, Defense of Widows, Counsel of the Just, Judge of the wicked

ed Rest of the Afflicted, Safeguard of Childhood, Strength of Man-
hood,

Save us, O Holy Cross.

Last Hope of the Aged, Light of those who sit in Darkness, Splen-
dor of Kings, Civilizer of the World, Buckler Impenetrable, Wisdom
of the foolish, Liberty of Slaves, Knowledge of the ignorant,

Save us, O Holy Cross.

Sure Rule of Life, Heralded by Prophets, Preached by Apostles
Glory of Martyrs, Study of Anchorites, Chastity of Virgins, Joy of
Priests, Foundation of the Church, Salvation of the World, Destruc-
tion of Idolatry, Stumbling Block of the Jews,

Save us, O Holy Cross.

Condemnation of the Ungodly, Support of the Weak, Medicine of
the sick, Health of the Leprous, Strength of the Paralytic, Bread of
the Hungry, Fountain of those that Thirst, Clothing of the Naked.

Save us, O Holy Cross.

Litany of the Saints.

[The following Litany of Saint Alphonsus Liguori, taken from their
Manual of Devotion, affords a specimen of the Saint-Worship still in
vogue in the Romish Church.]

St. Alphonsus, model of piety from tenderest youth, pray for us.

St. Alphonsus, preserved ever till death from Mortal Sin, pray for
us.

Despiser of the Riches and Vanities of the World, pray for us.

Always subject to the voice of Divine Providence, pray for us.

Rich in the Treasures of Christian Poverty, pray for us.

Model of Meekness and of Resignation in Contradictions, pray
for us.

Burning with a Holy Zeal for the Salvation of Souls, pray for us.

Extractions of the Minutes of the Council of the Board of Trustees of the
University of the State of New York, 1840

First Session of the Board of Trustees of the University of the State of New York, 1840

Minutes of the Board of Trustees of the University of the State of New York, 1840

Report of the Board of Trustees of the University of the State of New York, 1840

Minutes of the Board of Trustees of the University of the State of New York, 1840

Minutes of the Board of Trustees of the University of the State of New York, 1840

Report

Report of the Board of Trustees of the University of the State of New York, 1840

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Form of Indulgences Granted During the Pontificate of Louis X.

"May our Lord Jesus Christ have mercy and absolve thee, by the merits of his most holy passion. And I, by his authority, that of his blessed apostles, Peter and Paul, and of the most Holy Pope, granted and committed to me in these parts, do absolve thee first from all ecclesiastical censures in whatever manner they have been incurred; then from all the sins, transgressions and excesses, how enormous soever they may be, even for such as are reserved for the cognizance of the Holy See, and as far as the keys of the Holy Church extend, I remit to you all punishment which you deserve in Purgatory on their account; and I restore you to the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity which you possessed at Baptism, so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you *shall not die at present*, this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

A Table of the Prices at which Sins were Rated.

	<i>s. d.</i>		<i>s. d.</i>
For Procuring Abortion,.....	7 6	For Defiling a Virgin,.....	9 0
For Simony,.....	10 6	For Lying with a Mother, Sister, &c.....	7 6
For Taking a False Oath, in a Criminal Case,.....	9 0	For Murdering a Layman,.....	7 6
For Robbing,.....	12 0	For Keeping a Concubine,.....	10 6
For Burning a Neighbor's House	12 0	For Laying Violent Hands on a Clergyman,	10 6

Decree of the Council of Trent on Indulgences:

"Since the power of granting Indulgences has been bestowed by Christ upon his church, and this power, divinely given, has been

used from *earliest antiquity*, (abominable falsehood! The Holy Council teaches and enjoins, that the use of indulgences, so salutary to Christian people, and approved by the authority of venerable councils, be *retained* by the Church, and it ANATHEMATIZES those who assert that they are useless, or deny that the Church has the power of granting them.

Extract from the Pastoral Letter issued, May 1858, by the Provincial Council of Baltimore, to the CLERGY AND FAITHFUL OF THEIR CHARGE :

"We take this occasion to announce to you brethren, that our Holy Father, the Pope, in gratitude to God, for the consolation vouchsafed to him, *on his recent journey through his States*, has granted a PLENARY INDULGENCE, in the form of a Jubilee, to all, who before the close of the present year, (within a month) to be appointed by each bishop, shall perform the usual works of piety prescribed for such occasions. Prayer, fasting and almsdeeds, with the reception of the Sacraments of Penance and the Eucharist, are the conditions for its attainment. [See New York Freeman's Journal, May 29, 1858.]

Decree of Trent Declaring Tradition of Equal Authority with Holy Scripture, passed April 8th, 1546.

"The sacred, holy Œcumenical General Council of Trent, lawfully assembled in the Holy Spirit, (the three before-mentioned legates of the Apostolical See presiding therein) having constantly in view the removal of error, and the preservation of the purity of the Gospel in the Church, which Gospel, promised before by the prophets in the Sacred Scriptures, was first orally published by our Lord Jesus Christ, the Son of God, who afterwards commanded it to be preached by his Apostles to every creature, as the source of all saving truth and discipline; and perceiving that this truth and discipline are contained, BOTH IN UNWRITTEN BOOKS AND UNWRITTEN TRADITIONS, which

ject to the spiritual power. Moreover, we declare, say, define and pronounce, that every human being should be subject to the Roman Pontiff, to be an article of necessary faith."

Another bull issued by the Pope at this time, commands all persons of whatever rank to appear, when personally cited before the audience or apostolical tribunal of Rome, "Since such is our pleasure, who by Divine permission **RULE THE WORLD.**"

Statistics of Protestantism and Romanism.

The following statistics of the Protestant and Roman Catholic population separately throughout the world, are given in the London Christian Witness, professedly compiled from the best authorities:

PROTESTANTS IN THE WORLD IN 1855.		ESTIMATE OF ROMANISTS IN 1855.	
Great Britain.....	21,000,000	Rome and the Papal States.....	3,000,000
Ireland.....	2,000,000	Italian States: Tuscany,	
Prussia.....	10,000,000	Modena, Parma,.....	2,750,000
German States.....	11,000,000	Naples and Sicily.....	8,750,000
Austrian Empire.....	3,000,000	Sardinia.....	5,000,000
Denmark.....	2,500,000	Austrian Empire:	
Sweden and Norway.....	4,600,000	German States.....	11,500,000
Holland and Belgium.....	2,500,000	Hungary.....	10,000,000
Switzerland.....	1,500,000	Italy.....	5,000,000
France.....	2,500,000	Poland.....	4,000,000
Russian Empire.....	1,200,000	Spain.....	14,000,000
Greece and Asiatic Islands.....	500,000	Portugal.....	3,500,000
U. S. of America.....	21,000,000	France.....	33,000,000
British America.....	1,750,000	Belgium and Holland.....	4,500,000
Africa and its islands.....	700,000	Prussia.....	6,000,000
W. Indies and Guiana.....	1,000,000	Switzerland.....	1,000,000
India, Ceylon and China.....	500,000	Russian Empire.....	2,000,000
Australia and Polynesia.....	1,000,000	Great Britain and Ireland.....	5,000,000
		Turkish Empire.....	3,000,000
		South Amer. States.....	29,000,000
Total Protestants in the		North Amer. and Canada.....	2,500,000
World.....	88,250,000	India and China.....	3,000,000
		West Indies and Hayti.....	2,500,000
		Total Roman Catholics in	
		the world.....	159,000,000

The following table taken from Mouravieff's History of the Church of Russia, p. 429, states the whole number of Christians in the communion of the Eastern Catholic Church, to be, in 1842:

In Russia.....	47,810,525	Besides there are of the	
In Turkey.....	12,000,000	Armenian Church.....	4,000,000
Kingdom of Greece ..	800,000	Nestorian Church.....	150,000
Austrian Dominions.....	2,790,941	Syrian and Coptic Churches	250,000
Patriarch of Alexandria...	5,000	Abyssinian Church.....	3,000,000
" of Antioch.....	300,000		
			<hr/>
	63,706,466	Greek.....	7,400,000
Besides these, there are,	3,485,298	Protestants.....	67,191,764
Uniates in the Austrian			<hr/>
Austrian dominions, who			162,841,764
in 1842 still retained			
the Greek rite, but who			
have since returned to			
Communion of the Greek			
Church.			
	<hr/>		
	67,191,764		

Correction.—On page 49, 16th line, for "redemption," read *remission*.





